

SRI SRI RADHA-SHYAMSUNDAR

The Only Deity in the World Manifested From the Heart of Srimati Radharani

At Seva Kunj, Sridham Vrindavana (next to Sri Sri Radha-Damodara Temple)



Sri Vrindavana Dhama is the holiest of all the holy places. Even the denizens of heaven desire to take birth in this holy land, which is purified by the touch of Lord Krishna's lotus feet. Among the seven main temples of Gaudiya Vaishnava sect in Sri Vrindavana Dhama, the temple of Sri Sri Radha Shyamsundar has carved a special place for itself in the hearts of all the Vaishnavas because it houses the most beautiful and unique Deity of Sri Shyamsundar, that manifested from Srimati Radharani's heart. All the prominent *acharyas* of Gaudiya Vaishnava cult used to visit this divine temple to have darshan of His Lordship, Sri Shyamsundar. On having daily darshan of this transcendental Deity, Srila Jiva Gosvami, Sri Gopala Bhatta Gosvami, Srila Lokanath Gosvami and Sri Bhugarbha Gosvami etc. used to inundate deep in an ocean of ecstasy.

Srila Raghunath Dasa Gosvami and Srila Krishna Dasa Kaviraja Gosvami, who would otherwise never leave Sri Radha Kunda, also started visiting Vrindavana for the darshan of Sri Shyamsundar, despite their old age and physical problems. Srila Baladeva Vidyabhusana spent most of his time in Vrindavana in the service of the Deity. Even the recent Gaudiya Vaishnava Acharyas, like Srila Bhaktisiddhanta Sarasvati Thakura used to forget themselves on having transcendental vision of the Deities. Srila A.C. Bhaktivedanta Swami Prabhupada, founder *acharya* of ISKCON, used to shed tears on having darshan of the Deity.

Sri Shyamananda prabhu was personally graced by Srimati Radharani. She gave him a *nupur tilak* of the shape of Her lotus foot and the transcendental and divine Deity of Sri Shyamsundar.

Presiding Deities at Sri Sri Radha-Shyamsundar Temple:



(1) Centre: SRI SRI RADHA-SHYAMSUNDAR (centre large Deities)

They were got-carved out, installed and worshipped by Srila Baladeva Vidyabhusana

(2) Right-side: SRI SRI LALA-LALEE (also known as 'small Sri Sri Radha-Shyamsundar')

Srimati Radharani Ji had gifted this divine Deity of Sri Shyam Sunder Ji (Lala Ji) manifested from Her lotus heart, to Sri Shyamananda Prabhu for worship and service, on the Vasanta Panchami day of year 1578. King of Bharatpur found a self-manifested Deity of Srimati Radharani (Lalee Ji) among the invaluable gems available in his treasury. He came to the grove of Shyamananda Prabhu in Sridham Vrindavana and performed Her marriage with Sri Shyam Sunder Ji. King also got

constructed a magnificent temple for the divine couple, and Lala-Lalee Ji shifted to this temple from the underground worship hut of Shyamananda Prabhu.

(3) Left-side: SRI SRI RADHA-KUNJABIHARI

They were found in Nandagram by Sri Brajanandand Dev. After his disappearance, these Deities were brought to Vrindavana by Srila Baladeva Vidyabhusana and adorned in Sri Sri Radha-Shyamsundar Temple. Srila A.C. Bhaktivedanta Swami Prabhupada, *Founder-acarya* of ISKCON, mentions dedication of '*Bhagavad-Gita As It Is*' to Srila Baladeva Vidyabhusana who presented *Govinda-bhasya* commentary on Vedanta philosophy.



SRI SRI LALA-LALI:-



SRI SRI LALA-LALI (also known as 'small Radha-Shyamsundar')
Srimati Radharani personally gave small Shyamsundar to Shyamananda Prabhu.



SRI SRI LALA-LALI



SRI SRI LALA-LALI

SRI SRI RADHA-SHYAMSUNDAR:-









LOTUS FEET OF SRI SHYAMSUNDAR



SRI SHYAMSUNDAR ABHISHEK, JANMASTAMI

SRI SRI RADHA-KUNJABIHARI:-



SRI SRI RADHA-KUNJA BIHARI

Sri Shyamananda Prabhu:

"Simply by accepting that the associates of Sri Caitanya Mahaprabhu are eternally perfect one may attain the service of Krishna in Vrindavana."--Narottama Das Thakura. Sri Shyamananda, Srinvasa Thakura and Sri Narottama Dasa Thakura are all eternal associates of Sri Caitanya Mahaprabhu. For the purpose of preaching the holy message of Sri Caitanya all over the earth they appeared within this world.

Syamananda Pandit appeared in the village Dandeswar in the Midnapur District of Orissa on the full moon day of the month of *Visnu* in 1534 AD. His parents, Sri Krishna Mandal and Durika Dasi, were pious *sudras* whose occupation was distributing milk. Before his birth his elder brother and sister had died. So when their third child was born the parents named him Dukhi, "unhappy".

From his early childhood Dukhi manifested strong religious tendencies. At the age of twenty he went on pilgrimage. Arriving at Ambika Kalna, he was overwhelmed with ecstasy upon seeing the deities of Gaura Nitai who had been worshiped by Gauridas Pandit. Hriday Chaitanya, a prominent disciple of Gauridas, was deeply impressed with the boy's spiritual advancement, gave him *diksa*, and changed his name to Dukhi Krishna das.

With the permission of his guru, Dukhi Krishnadas later went to Vrindavana where he studied and engaged in service under the guidance of Srila Jiva Gosvami. Jiva engaged him in the service of sweeping the Rasamandala, the place in Vrindavana where Radha-Krishna and the *gopis* engaged in their *rasa* dance pastimes. Once, while Dukhi Krishnadas was cleaning the Rasamandala, he found an anklet of Srimati Radhika that had dropped from Her foot while She had been dancing the night before. Srimati Radharani with Her associates appeared came to that place in disguise with Her associates in search of the anklet. Lalita Sakhi asked Dukhi Krishnadas if he has seen the anklet, to which he said yes. She asked him to return the anklet. Dukhi Krishnadas refused, and there was a long conversation between the two, with Lalita Sakhi been no match. Seeing Lalita Sakhi been almost defeated, Srimati Radharani intervened. Having returned the anklet to rightful owner, Srimati Radharani, Dukhi Krishnadas received the personal darshan of Her and Srimati Radharani gave him **most gorgeous and unique** Deity of Sri Shyamsundar. Srimati Radharani also created a special *tilaka* mark (*noopur tilaka*) on his forehead with Her ankle bell. (detailed pastime is below)

Later, on the order of Srila Jiva Gosvami, Syamananda Prabhu travelled to Orissa to preach the message of Mahaprabhu. As he was coming into the Mayurbhanj area of north-eastern Orissa, Syamananda spoke to his intimate disciple Rasikananda about a demoniac zamindar named Uddanda Ray who ruled like a small king in an area on their path. Syamananda told Rasika, "Uddanda Ray hates the *vaishnavas*. He has killed and robbed many saintly persons who came through his village. If a wicked person such as he can be changed then it will be marvellous. Let us both go to his place."

They arrived at Narasinghpur in the evening. Uddanda Ray was lying on his bed but not sleeping. Suddenly he saw someone enter his room and stand before him. In a grave voice, that mysterious person told the king, "Dedicate yourself to Syamananda Ray," and disappeared. Uddanda Ray considered the voice to have been divine and began to think about when he would meet this person Syamananda. Just at that moment, Syamananda and Rasika entered the home of Uddanda Ray. Seeing Syamananda standing before him, Uddanda Ray fell at his feet and worshiped him in various ways. It is said that just by the power of Syamananda Prabhu's presence, Uddanda Ray became a changed man. He took shelter of the lotus feet of Syamananda, who then blessed Uddanda with devotion to the Lord. Everyone was astonished to see that the king who was previously so demoniac now knew nothing but service to guru, Krishna, and the devotees.

Uddanda Ray confessed to Syamananda, "There is no limit to the terrible sins I have committed. I have killed thousands of *vaishnava sadhus*. After killing them I collected their *asanas*, (cloths used by *sadhus* to sit on during their *bhajana*). Uddanda then produced seven hundred and eighteen *asanas* that he had collected from the devotees he had killed. They were the size of a small hill. The now repentant zamindar king then showed them a well that for years he had used to dispose of the dead bodies of the devotees he had killed.

Syamananda distributed those *asanas* to the *vaishnavas*, and the king also offered clothes and various other items to the devotees. Everyone in the local area was astonished to see that the formerly demoniac king had become a gentle devotee.

From that day on, Uddanda Ray began to serve all the *vaishnavas* with great humility and love. Later, Syamananda brought his deities, Syama Ray, from Dharendra and, with the assistance of Uddanda Ray, put on huge festivals in Narasinghpur. Syamananda later installed Radha Krishna deities there that he named Sri Sri Radha Mohanjiu. In the year 1630 AD, Syamananda spent four months at Uddanda Ray's house and then left his body there.

Syamananda Prabhu's *bhajana-kutir* and full *Samadhi* are still present today in the remote village of Narasinghpur in Orissa's Mayurbhanj District. Also present there are the two tanks that Syamananda had dug and installed as Radha Kund and Syama Kund.

The worship of Sri Sri Radha Mohanjiu was later passed on to one of Syamananda's disciples, who became the *mahant*, temple manager. The local devotees tell an interesting story. The deity was maintained by some agricultural fields that the temple owned. No one was there to help with the farming, so the *mahant* was working in the fields and also taking care of the deities. At one point he became very sick. Another devotee was brought in to worship the deities, but there was no one to tend to the fields. The time came to plow the land, but no one was available to do it. Understanding the situation, the *mahant* cried and prayed to Krishna, "My Lord! What can I do? If the fields are not plowed now then the planting will not be able to go on properly. Then there will be no crops, so how will we take care of You?"

The next morning when the *pujari* came to wake the deity, he was surprised to find that Krishna's flute was gone. He also couldn't understand why there was mud on the deity's hands and feet. Just at that time a villager came by and congratulated the *pujari* for plowing the field so nicely the night before. "What are you saying?" the *pujari* asked, "I didn't plow the field last night."

The villager looked at him strangely, and said, "Well, come see for yourself!" When the *pujari* went to look, he was astonished to find that someone had nicely plowed the field during the night. Noticing something shiny on the ground, he bent down to pick it up - and found Krishna's flute. (*Reference Gopal Jiu Magazine Issue#249*)

How Sri Sri Radha-Shyamsundar Manifested - A Ecstatic Pastime

During the meeting with Srila Raghunath Dasa Gosvami and Srila Krishna Dasa Kaviraj Gosvami at Radha Kunda, Srila Raghunath Dasa Gosvami sent Dukhi Krishna Dasa to meet Srila Jiva Gosvami. As soon as he met Jiva Gosvami and paid his obeisances at his lotus feet, the latter felt a wave of ecstasy passing through him and it occurred to him that his wait for the arrival of a desired personality had come to an end. Sri Srinivasa Acharya (embodiment of Caitanya's love), Sri Narottama Dasa Thakura (embodiment of Nityananda's love) were already with him. Now the embodiment of Advaita Acharya's love also reached there. Srila Jiva Gosvami got busy to draw plans to spread Krishna Conscious literature to other parts of the world with the help of this confluence of three Bhakti streams. Due to his extraordinary personality, his spirituality, humility, virtuousness and devotion, people loved Krishna Dasa

very much. For Srinivasa Acharya and Narottama Dasa Thakura he was the wealth of their heart and for Jiva Gosvami, he was the apple of his eye. Jiva Gosvami advised Krishna Dasa to study books written by the six Gosvamis, listen to Krishna Katha and chant Hare Krishna but Krishna Dasa requested for some more transcendental service to the Lord.

Sri Krishna Dasa who was a devotee in "*sakhya rasa*" (serving the Lord as a friend). After meeting Jiva Gosvami, he developed a liking for Kunja-seva of Sri Sri Radha Shyamsundar and insisted especially for '*sadhan-bhajan*' education. Srila Jiva Gosvami considering him a worthy aspirant, started training him in the stream of *madhurya rasa* (serving the Lord as a conjugal lover). This way Dukhi Krishna Dasa got the right of devotional service under the guidance of Srila Jiva Gosvami, who also granted him the rare opportunity of cleaning the sacred groves of Seva-kunj. From then onwards, Dukhi Krishna Dasa started spending most of his time in the service and worship of Radha and Krishna and chanting of Holy Names in his underground cave (*bhajan-kutir*), in addition to cleaning of the groves. He used to rise early in the morning and with a broom and scraping instrument clean the groves. In this way he rendered service for 12 years and progressed in devotional service to Lord Krishna.

One day, while sitting in his *bhajan-kutir*, he was deeply immersed in remembering the sweet and nectarean pastimes of Radha and Krishna. He felt that Shyamsundar was dancing and singing with the beautiful damsels of Vraja in the grove. Srimati Radharani and the gopis had formed a circle around Shyamsundar by holding each other's hand and it appeared like the moon encircled by the stars. Some gopis were dancing and others were singing melodious songs. At the same time Srimati Radharani started dancing attractively to give more joy and pleasure to Sri Shyamsundar and it also made Him drown in this ocean of ecstasy. During the dance, a golden anklet named Manjughosha which was studded with precious gems, slipped from the left foot of Srimati Radharani and fell in the dancing arena unnoticed. When the dance was over the divine couple went to sleep on a well decorated bed in the grove. By looking at the united couple all the gopis also became serene in their mind. In the morning the couple felt ashamed when they were awakened by all the gopis and everyone proceeded towards their respective houses.

Even Dukhi Krishna Dasa woke up and as usual left for cleaning the groves. On reaching the place of the pastime, he noticed more signs of merry making as compared to previous days. The creepers laid scattered here and there. Despite that all the trees and creepers were full of fragrance emitting flowers. On the inner side of the grove foot-prints of Radha and Krishna and the gopis could be seen. Charged with ecstasy and love of Godhead Dukhi Krishna Dasa started rolling on the sacred ground. Somehow or the other he controlled himself and started cleaning the groves. Suddenly he saw a glittering object under a pomegranate tree illuminating every nook and corner of the grove. He ran towards that spot. He became wonderstruck on finding a transcendental anklet studded with precious stones called *Indraneel mani*.

Immediately there was a prophecy from the sky to guard the anklet. He lifted the anklet and touched it to his forehead. A wave of high devotion passed through his head. Tears started rolling down his cheeks and symptoms of ecstasy appeared in his body and he started dancing uttering the names of Srimati Radharani. With great effort he hid the anklet under

his garment and continued his work of cleaning and beautifying the dancing arena and groves of Seva-kunj.

During this time Srimati Radharani came to that place in disguise with Her associates in search of the anklet. She hid behind a creeper and asked Lalita sakhi to look for the anklet. Sri Lalita sakhi, in the disguise of a poor old Brahmin lady, approached Dukhi Krishna Dasa and told him that the previous night her newly married daughter-in-law had come to that place to pluck flowers, but having seen a lion (Krishna) standing next to Her, She left the place in fear. At that time, an anklet from Her left foot had slipped and fell on the ground unnoticed in *Nidhivan*. She inquired from him whether he had found it. Hearing these words from Sri Lalita sakhi, Dukhi Krishna Dasa felt satisfied but showered a list of questions out of anxiety such as "Who was she? And where did she live?"

"Kindly give her introduction to my complete satisfaction," he requested.

Lalita sakhi said, "She is a 'Kanya-kubja Brahmin lady' and belongs to a village near Yavat of Mathura and Her name is Radha Dasi." She further said, "Since you clean the groves everyday, I have come to enquire about the anklet."

Dukhi Krishna Dasa with great humility answered, "Your guess is true. I did find a wonderful anklet studded with *Indraneel mani*. As soon as I touched the anklet, I was charged with divinity, felt happiness and was also over-whelmed with love for Srimati Radharani."

In a doubt he further added, "This anklet surely does not belong to an ordinary lady. There is some mystery behind this. Wise people say that wonderful things are possessed only by deserving people and not by ordinary persons."

"Since your daughter-in-law is an inhabitant of this material world, the transcendental anklet cannot belong to her," he said. In a view of confirming the situation he further told Lalita sakhi, "You belong to this material world, therefore my mind does not feel satisfied to part away with the anklet in your favor as you are just like the material entity and the transcendental ornament cannot belong to you."

Pointing at her ordinary dress he said, "Your ordinary garments speak of your poverty. An anklet embedded with *Indraneel mani* cannot belong to the daughter-in-law of a poverty-stricken lady under any circumstances." He thought for a while and agreed on one condition, "However if your daughter-in-law comes before me to show the similar anklet on Her right foot, I will return the anklet in the presence of the villagers."

Srimati Radharani, the daughter of Sri Vrishabhanu who with Her companions was listening to the conversation of Sri Lalita sakhi and Sri Dukhi Krishna Dasa from behind a creeper, felt that Lalita sakhi was no match to Sri Dukhi Krishna Dasa as far as cleverness was concerned. Srimati Radharani came out and said, "O saintly person! You said that this transcendental anklet does not deserve to be given to any person of this material world, but don't you know that all the objects of Vrindavana are transcendental? Does any ordinary person of this material world have the right to enter Vrindavana?"

Cleverly Sri Dukhi Krishna Dasa replied, "Your words that all the objects of Sri Vrindavana Dhama are transcendental are absolutely true but those objects are not visible to the materially naked eyes. This land as known by the *sastras* and wise people looks earthly although it has touchstones and is filled only with desire trees."

Listening to the very clever answer of Sri Krishna Dasa, Lalita sakhi laughed mildly but keeping in mind the execution of her task, she said to Krishna Dasa, "Your observation is perfectly right. The anklet found by you is absolutely transcendental and it's owner is also extremely transcendental in Her beauty, Her nature, Her dress, Her characteristics and above all in Her virtues."

Krishna Dasa felt little perplexed and pointing towards the old lady who was using mysterious phrases, he said, "I am unable to understand you as I lack wisdom. Moreover how can I know what you want me to do? Kindly explain to me in plain words what can I do for you?" Then Lalita sakhi disclosed their identity and with confidence said, "This lady standing to my right is the owner of this transcendental anklet. She is Srimati Radharani, the daughter of King Vrishabhanu. She is the resident of Yavat and the sweet-heart of the King of Gokula."

This introduction of Srimati Radharani was enough for Krishna Dasa to be surprised and his body was charged with symptoms of ecstasy. He became dumbfounded and entered into a trance for some time. But after a while he regained his senses and with hesitation said: "I am afflicted with pain and fail to understand how the anklet of Srimati Radharani fell on the ground in the dancing arena. I want to know the complete event as my heart is feeling uneasy and restless."

Sri Lalita sakhi said, "You are the right person to know about this and thus I will reveal the whole story as it is to you." Sri Lalita sakhi then narrated as follows: When the night approached, at that very moment the moon, the Lord of the stars, appeared in the sky displaying its most beautiful features. When the full moon rose in the east, it tinged everything with a reddish color. With the rising of the moon, the whole sky appeared smeared by red *kumkuma*. The forests were filled with fragrant flowers. The atmosphere was cooling and festive.

Sri Shyamsundar was immersed in performing *rasa lila* with the beautiful ladies of Vraja. During the dance, a golden anklet named Manjugosha slipped from Radharani's left foot and fell in the dancing arena. A parrot, it's female and a female monkey Samyagya uttered that the night was about to end and the sun was soon to rise. They warned that Jatila may soon come to know about the meeting between Radharani and Shyamsundar. Hearing the name Jatila from their mouths, Radha and Krishna decided to return to Their homes. Since Srimati Radharani left the place in a hurry, She did not notice the loss of Her anklet. She found the anklet missing only on Her arrival at Her home and was restless. The anklet had been gifted to Her by Her mother-in-law out of deep affection, the previous night. She expressed that either it had fallen somewhere on the way home or in the grove at the dancing arena. She advised the *gopis* to consult each other and decide the future course of action accordingly.

At this, one of Her sakhis guessed that the anklet could have slipped and fallen on Her way back home. The other sakhi expressed the view that the anklet could have fallen somewhere in the grove. While this discussion was going on, wise Vrinda-devi appeared and consoled Srimati Radharani telling Her that She had heard from the parrot named Vichakshan that a very fortunate person had found the anklet in the dancing arena. She advised that they go to the dancing arena to bring back the anklet from that person. She further advised that they would go with Shubdha Gandharba (Radharani) for that purpose. On hearing these words of Vrinda, all the sakhis told Radharani to go to the grove to get the anklet.

Unveiling the purpose of their visit Lalita sakhi said, "Please return the anklet so that we can go back soon before the short-tempered mother-in-law of Srimati Radharani, Jatila, wakes up. You can have anything from us in exchange for this anklet."

Hearing all this Krishna Dasa felt delighted and fell on the feet of Lalita sakhi. He took out the anklet from his upper garment, touched it to his head and gave it to Lalita sakhi. With folded hands he expressed his desire as follows:
"Can I have darshan of your divine form?"

Affectionately Lalita sakhi said, "It is difficult, rather impossible, for you to have my darshan with the help of these material eyes."

Krishna Dasa replied, "I will be definitely able to have your darshan if you are kind enough to shower your mercy on me. Again I request you to kindly fulfil this desire of mine."

Lalita sakhi then empowered him with transcendental vision and showed to him her divine form. Having her darshan, Krishna Dasa trembled with ecstatic waves of love and fell unconscious on the ground, Sri Lalita sakhi touched him and he recovered.

Regaining his senses he requested her, "Please give me an opportunity to serve Sri Radha Shyamsundar in Goloka Vrindavana."

But Lalita sakhi denied and said, "This can only be possible after you leave the material world. Kindly ask for something else."

He then requested to have darshan of Srimati Radharani's lotus feet. At this Lalita sakhi became worried but on hearing the humble request of Krishna Dasa, Srimati Radharani told Lalita sakhi as follows:

"Give him My mantra and make him take bath in Radha Kunda. He will then take the form of a 'Manjari' and will be able to have My darshan. Please do not delay as Krishna Dasa is extremely dear to Me."

As per the directions of Srimati Radharani, Lalita sakhi gave him the *siddha-Radha mantra* (a hymn specially composed for worship of a Deity) which was full of six divinities. As soon as Sri Krishna Dasa took bath in Radha Kunda after chanting the mantra, he attained the transcendental form of a 'manjari'. Whoever saw him in that form, was perplexed. His body resembled molten gold, his waist was like that of a lion's and his beautiful eyebrows were shaped like a bow to shake even Cupid. He wore fine silken clothes. Placing the anklet on his

head, he entered the temple of Srimati Radharani. Presenting him at the lotus feet of Srimati Radharani, Sri Lalita sakhi requested, "Please place Your lotus feet on his head to consider him Your own follower."

Srimati Radharani gravely said, "In your previous birth you were Krishna-priya and was my companion. Because of this I will show My special favor on you by placing you among My own followers."

"Give the sign of My anklet on his forehead," Srimati Radharani directed Lalita sakhi.

As soon as Lalita sakhi touched his forehead with the anklet, his Harimandir tilak was converted into transcendental *tilak* of the shape of Srimati Radharani's foot. Srimati Radharani took kumkum, sandal and camphor adorning Her breasts, mixed them with honey and rubbed them on a stone known as chandrakant. With the help of the front part of the anklet, She drew a bright round mark in between the *Noopur Tilak* on the forehead of Krishna Dasa.

Lalita sakhi on seeing the round mark said to Radharani, "This new *tilak* adorning the forehead of Krishna Dasa will be known as '*Shyam Mohan Tilak*'. This sakhi (Krishna Dasa) upon whom Srimati Radharani has showered Her blessings has delighted Her very much. In view of this he will be known as Shyamananda from now onwards."

Vishakha sakhi seeing his new form addressed him as 'Kanak Manjari'.

Srimati Radharani said to Kanak Manjari, "You are very dear to Me like Lalita and Vishakha because you have pleased Lord Krishna and has given pleasure to My own eyes."

Sri Lalita and Vishakha sakhi while deeply appreciating these words spoken by Srimati Radharani, praised him and said, "Kanak Manjari has become glorious by Your grace. Having found Your anklet under a pomegranate tree in the grove, Kanak Manjari has attained a special status among Your companions. Saci, Savitri and other godly women will always long to sit near her feet because You have recognized her among Your distinguished companions."

Addressing Krishna Dasa Srimati Radharani said, "With all My associates you have given Me great pleasure. Now you go back to the material world to complete the assigned work and with My grace the remembrance of this event will go on giving you unlimited pleasure."

Hearing these words Kanak Manjari started weeping in distress and with tears in his eyes said in the choked voice to Srimati Radharani, "You had been very kind to bring me here to serve Your lotus feet. Please do not send me to the material world again. Please let me serve Your lotus feet only."

Hearing the most painful request of Kanak Manjari, Srimati Radharani felt deeply afflicted and fondling Her head, She expressed, "You are My eternal companion yet you have been sent to the material world for a specific purpose. After your assignment of liberating the conditioned souls is completed, you will be called back to serve Me. Since your separation from Me is causing distress and you are experiencing unbearable pangs of separation, I am

giving you a Deity which is very dear to Me. By serving Him with extreme love and devotion, you will be able to forget My separation and the desires of all the human beings will also be fulfilled by serving and seeing this Deity.”

Saying this Srimati Radharani manifested the most beautiful and unique Deity of Sri Shyamsundar from Her lotus heart and gave to Kanak Manjari through Lalita sakhi. While delivering the Deity to Shyamananda Prabhu, She said, “O Shyamananda! The living entities affected by Kali-yuga are short lived and bereft of the Lord’s devotion. I am giving this Deity as a simple means of liberation of those living entities.”

“1. Whoever shall have darshan of this Deity even once with full faith, shall go to the divine abode of Lord Krishna gaining love of Godhead. Misfortunes, miseries, heinous crimes shall not enter his home.

2. Past and future ten generations of the person who shall have darshan of this Deity daily, shall go to Goloka Vrindavana. In this world that person will enjoy life with desired happiness and opulences with his son, grand-sons and kith and kin, like that of demigods.

3. Whoever engaged in the work of cleansing, brushing and brooming the temple of Shyamsundar shall go to the abode of Lord Krishna after enjoying the pleasure of heavenly life and shall reside there as a courtier of Krishna. Maternal and paternal families of that person, with paternal family of his wife who shall besmear the temple with cow dung, shall not have to go to hell for any sin.

4. The sin of a person who will mount the flag on the top of the temple of Sri Shyamsundar and shall decorate the temple with banners and flags shall cease to exist.

5. All the desires of that great man who worships this Deity, shall be fulfilled. He shall attain power of deliverance of the whole universe.

6. A fortunate person who will gift new garments to the Deity shall go to the abode of Sri Krishna after living on the moon. That person shall become rich, fortunate, disease free, beloved one of ladies and shall go to the abode of Lord Krishna after earning the fruits of having performed Ashvamedha and Rajasuya sacrifices.

7. A person who will offer precious ornaments studded with gems to the Deity shall find a place for himself in the land of Krishna after becoming the most fortunate Chakravarti ruler, sin free, beloved one of ladies, etc, earning for himself the fruits of having performed Ashvamedha and Rajasuya sacrifices. Seven generations of that person, who gets an opportunity to see the well dressed Deity of Shyamsundar with golden jewellery shall be liberated.

8. A fortunate person who will offer ornaments, canopy and bedstead made of flowers to the Deity shall go to the self-effulgent abode of Krishna, after enjoying the opulences of this world.

9. All desires of that fortunate person who shall offer best dishes and juices to the Deity shall be fulfilled. He will become rich, powerful, handsome, free from worries and diseases, and

after earning the fruit of having performed Agnishtom, Atiratra, Ashvamedha and Rajasuya sacrifices, he shall attain liberation.

10. A person who will circumambulate the temple of the Deity four times, shall get the fruits of having performed ten Ashvamedha Yajnas, having seen all the holy places, having circumambulated them and bathed there. He will surely be promoted to Goloka and all his desires will be fulfilled.

11. A person who will have darshan of Shyamsundar during His arati ceremony will get full reward for the same. Despite hurdles he will be transferred to the divine home of Krishna. All his sins including murder of *brahmanas*, etc. shall be washed away totally.

12. The future and past lineage of that person who will construct, renovate and cleanse the temple of Sri Shyamsundar will surely go back to Godhead and all his sins will be totally erased."

Srimati Radharani further instructed Shyamananda prabhu, "O Shyamananda! Beloved of Sri Krishna, I am giving you this Deity for the welfare of the world. You should yourself engage in His service and worship Him till your stay in the material world for the well being and liberation of the conditioned souls. After that you will come back to us for our eternal service."

Sri Lalita sakhi advised him, "O Shyamananda!! Do not narrate this pastime to anyone except Srila Jiva Gosvami. If you dare to make it public, you will have to embrace death and you will be deprived of the service to Srimati Radharani."

Sri Lalita sakhi assured him, "Whenever you are in trouble, you will have my darshan on chanting the divine Radha Mantra given to you by me."

Srimati Radharani then disappeared with Lalita and Vishakha sakhis after bestowing Her grace upon him.

After that Sri Krishna Dasa regained his past form and went out of the grove. His iron scraper had been converted into a golden scraper after having the touch of the anklet. With tears in his eyes and overwhelmed with ecstasy, Krishna Dasa presented himself before Srila Jiva Gosvami in his hut bearing the Noopur Tilak on his forehead, Shyamananda written on his chest, the golden scraper under his armpit and the unique Deity on his head. Seeing Krishna Dasa, Jiva Gosvami was surprised. He noticed that the fair complexioned Krishna Dasa was now having a body with golden hue. His Harimandir tilak was changed to a new Noopur Tilak of the shape of Srimati Radharani's lotus foot with a radiant round mark within it. The iron scraper had been converted into a golden one. Above these he was in possession of a wonderful, transcendental and marvellous Deity of Krishna.

He asked, "O Krishna Dasa! Where had you been all this time? How has your complexion changed? You should tell everything to me sincerely. I think you have been definitely blessed either by Krishna or Srimati Radharani." As a highly realized soul, Srila Jiva Gosvami observed that something mysterious had occurred.

Krishna Dasa took Jiva Gosvami in a solitary place and narrated the whole story word by word in a choked voice, with the clear warning of Lalita sakhi desiring him not to disclose anything to anyone except Jiva Gosvami. Hearing about the transcendental favor bestowed upon Krishna Dasa by Srimati Radharani, he became mad with love of Krishna, felt delighted and started dancing. He started shedding tears out of deep love and embracing Krishna Dasa said, "You are the only blessed one in this world as Srimati Radharani has not so far bestowed Her blessings to anyone except you. Just by touching you I am also feeling blessed by Her. With your limitless and unflinching divine love I feel sold to you. In Vaishnava sect you will be known as Shyamananda, one who gave pleasure to Srimati Radharani and your tilak will earn fame as Shyamanandee tilak. The unique and transcendental Deity gifted to you by Srimati Radharani will be famous as Shyamsundar and He will continue to give darshan and liberate the conditioned souls. O Kanak Manjari! I once again say that you are the only blessed one in this whole world. "

This Deity of Shyamsundar continues to give darshan even today in Sri Vrindavana Dhama.

Directions: Sri Sri Radha-Shyamasundar Temple is at Seva Kunj, 100 meters next to Sri Sri Radha-Damodara Temple of Srila Jiva Gosvami, where also Srila Prabhupada stayed for a few years before coming to the West.

SAMADHI OF SRI SHYAMANANDA PRABHU IN NARASINGHPUR, ORISSA



The samadhi of Syamananda Pandit in Narasinghpur, Orissa



***Deities at the temple in Narasinghpur.
Sri Sri Radha Mohanjiu, are on the right.***



Deity of Syamananda Pandit in Narasinghpur

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Samadhi of Sri Shyamananda Pandita, Narasinghpur; Gopal Jiu Publications:

http://ebooks.iskcondesiretree.info/pdf/Sri_Krishna_Kathamrita_Bindu/Sri_Krishna_Kathamrita_-_Bindu249.pdf

MAYAPUR TV: <http://Mayapur.tv> / **Vrindavana TV:** <http://Vrindavan.tv/>

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